all the devotional sentiments and aspirations, and with all thy strength, *i.e.,* with all thy energy and practical ©amestness. All the organs of man, bodily and spiritual, do their functions perfectly, adding to the wonderful effect, when our soul beholds the Universal Soul. When Moses saw the burning bush, or Jesus the descending dove, or his disciples saw the three figures on the Mount of Transfiguration, or when Arjuna beheld the marvels of Divine manifestation in the frame-work of material nature, or when Chaitanya saw the effulgence of his sweet Hari in the shining waters of a lake, or when Brother Lawrence realised the fulness of God's Providence in a withered and leafless tree, or when Emerson witnessed the splendour of divinity in a blooming rose, or when Debendranath Tagore beheld the God of glory by the bed-side of his dying grandmother, or when Rama-krishna Paramahamsa perceived his Divine Mother in a material image, it was not merely a devout imagination, but the senses beheld also. At the supreme moment, the entire human organism becomes instinct with latent fires; strange things are said and done. There is

nothing merely
material. All is spiritual to the spiritually-
minded. Thus
it will be seen that the self alone is not
quite sufficient to
lead us to the door of God. The senses are
also designed
by our Creator as help-mates to the soul
for self-realisation.
in Him. The sense organs should not
therefore be crushed
as encumbrances to the soul, as clogs in
the wheel of spiritual
life, as unfortunately advocated by some
religionists, but-
should be kept Uxider the control of the
self with the free-
will which God has vouchsafed to man.

From the above, "it will also be seen
that it is not without
a definite purpose that God has placed this
wonderful soul
on the earth. The Rishis announce that
every soul **is**
simply a means to an end in the universal
plan. Besides,
there is such a divinely-designed
reciprocity between soul